

Federal Council BULLETIN

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OF RELIGION

JANUARY 1950

VOL. XXXIII. NO. 1



Coming Events . . .

Foreign Missions Conference of North America, Annual Meeting
Buck Hill Falls, Pa., Jan. 10, 11

Federal Council of Churches Executive Committee
New York, N. Y., Jan. 17

Federal Council of Churches Commission on the Ministry
New York, N. Y., Jan. 23

National Convention of City Churches
Columbus, Ohio, Jan. 23, 24

National Congress on Home Missions
Columbus, Ohio, Jan. 24-27

International Council of Religious Education, Annual Meeting
Columbus, Ohio, Feb. 12-18

Second National Study Conference on the Church and Economic Life
Detroit, Mich., Feb. 16-19

Western Section of Presbyterian World Alliance
Niagara Falls, Canada, Feb. 21-23

World Council of Churches Executive Committee
Geneva, Switzerland, Feb. 21-23

Committee on Program and Procedures for Constituting Convention, National Council of Churches
New York, N. Y., Feb. 28

Protestant Radio Commission
New York, N. Y., Mar. 16

World Council of Churches Conference on the Problems of the Family
Celigny, Switzerland, March 16-24

Federal Council of Churches Executive Committee
New York, N. Y., March 21

World Council of Churches Conference of USA Member-Churches
New York, N. Y., March 22

Federal Council of Churches Executive Committee
New York, N. Y., May 16

Presbyterian Church in U. S. A. General Assembly
Cincinnati, Ohio, May 18

Northern Baptist Convention
Boston, Mass., May 22-26

World Convention on Christian Education
Toronto, Canada, August 10-16

World Council of Christian Education Assembly
Toronto, Canada, August 17-19

THE COVER

The Harris-Barrett Community Church in Macon County, Georgia, was built of Tuskegee blocks by its Negro parishioners. This striking photograph of the church was snapped by Robert Isear, New York photographer, for the Home Missions Council.

Federal Council Bulletin

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-SEVEN NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Church of the Brethren
General Council of Congregational Christian Churches
Czech-Moravian Brethren
International Convention of Disciples of Christ
Evangelical and Reformed Church
Evangelical United Brethren Church
Five Years Meeting of the Friends in America
Religious Society of Friends of Philadelphia and Vicinity
The Methodist Church
African M. E. Church
African M. E. Zion Church

Colored M. E. Church in America
Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Romanian Orthodox Church of America
Russian Orthodox Church of North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Church of Canada
United Lutheran Church (Consultative Body)
United Presbyterian Church

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The Editorial Outlook

AN APPEAL TO THE WESTERN WORLD

DR. CHARLES MALIK, the delegate from Lebanon to the United Nations, is highly esteemed in that body as one of its leaders. He is taken seriously because of his competence and character, obviously not because of the military or economic potential of the nation he represents. When he was President of the Economic and Social Council in 1948, as Chairman of the Assembly Committee, he led in the difficult task of formulating the Declaration on Human Rights. Much credit is due him for that significant achievement.

As a member of the Commission of the Churches on International Affairs (of the World Council of Churches and the International Missionary Council) Dr. Malik is making a contribution in Christian circles also. We want to introduce him to those of our readers who have not known of him.

In a speech before the important Political Committee of the United Nations on November 23rd this Christian statesman spoke on war and peace and the responsibilities of Communism and Western culture. This is not an unusual topic for a speech these days. But most of the speeches we hear are cold war speeches—indicting or defending, defaming or extolling. Thoughtful analysis is rare. Dr. Malik pleads with both East and West—not that he is neutral, for he is not. It is his plea to the West, with his analysis, that gives us much to ponder.

Speaking "in all humility," Dr. Malik decried "a tragic dearth" of men who are "so genuinely in touch with the truth and with the hearts of their fellow men as to have only to open their minds to be loved and believed and followed. The world desperately cries for masters; for it is only the voice of conviction and truth that is going to save us. There is a corresponding bankruptcy of fundamental ideas."

As a result, there is "an unequal struggle for

the hearts of men between Communism and the West." There is no ideological passion in the West comparable to that of Communists for their "set of generic ideas," which are "for the most part false." In the West "the talk about democracy, freedom, representative government, is woefully inadequate; it deals for the most part with pure form, sheer external machinery. It does not satisfy man's deepest cravings for friendship and understanding and truth and love. . . .

"The only effective answer to Communism is a genuine spiritualized materialism which seeks to remove every trace of social injustice without loss of the higher values which constitute the very soul of the West. . . .

"If your only export in these realms is the silent example of flourishing political institutions and happy human relations, you cannot lead. If your only export is a distant reputation for wealth and prosperity and order, you cannot lead. . . .

"We must hope and pray that there will develop in the Western World a mighty spiritual movement which will rediscover and reaffirm its glorious hidden values, and fulfill mankind's longing for a more just order of things, a more beautiful world, a New Heaven and a New Earth. . . .

If the Western world can show a way to eradicate the shame and scandal of poverty, of exploitation, of oppression, of greed, without resort to social revolution and class struggle and dictatorship: if it can place these material values in their proper subordinate place within the context of a mighty spiritual movement which will be revolutionary without being subversive and which will draw its substance from the infinite riches of the Western positive tradition, then the necessity for Communism will vanish, and the specter which now walks the earth will be laid forever." (New York *Herald Tribune*, Nov. 28).

The responsibility of the churches to awaken

"a mighty spiritual movement" in America is almost frightening. In effect, Dr. Malik puts the peace of the world up to us. After thinking about what he says, we are almost ready to say that unless the United Evangelistic Advance sweeps this country with tremendous power not only we but the whole world will be lost. But that would be both presumptuous and faithless—presumptuous, because it would assume that the fate of the world is in man's hands; faithless, because it would assume that we labor in our own power alone.

These thoughts are appropriate for the turn of the year mid-way in a century, when we are reminded at once of the irrevocable passing of time and opportunity and of the over-ruling eternal God who holds the nations in His hand, and by whose power alone the Church may be enabled to achieve great things.

For what will 1950 be remembered? We shall be absorbed with war and peace, with tensions between groups, with secularism, with the United Evangelistic Advance and with the first assembly of the National Council of Churches. And all those concerns are closely related. They all involve either man's desperate need or the effort to make churches more effective channels of God's grace and Christians more convincing witnesses to the Gospel of Christ.

The opening of the year confronts us with challenge and opportunity. There is prospect of great achievement. The event, fateful for us and for the world, is with God. It is demanded of us only that we be faithful.

RELIGION IN HIGHER EDUCATION

IF ASKED what they regard as the aims of higher education most educators would probably reply: first, the advancement of knowledge; second, the development of skill in applying knowledge to the uses of daily life. But is it enough to further knowledge and skills without furthering insight as to what ends they are to be used for?

The greater our scientific progress, the more insistent becomes the question of goals, at-

titudes, motives. General Omar Bradley diagnoses our present condition in the pungent remark: "Our knowledge of science has stripped our capacity to control it. Ours is a world of nuclear giants and ethical infants. This being true, nothing can be more essential in education than the development of a sensitivity to moral standards and values."

In theory, the question of values and standards can be treated as ethics only, but moral standards and values are not likely to be strongly maintained apart from religion. Unless they are thought of as rooted in the real nature of the universe, they lose their power over us. Arnold Toynbee thinks that is what is happening now. "For a number of generations," he says, "we have been attempting to hold onto Christian practices without possessing Christian beliefs, and are now discovering that 'Christian behavior which is not supported by Christian faith is a wasting asset.'" It is more than doubtful whether in the long run we can defend our spiritual inheritance without believing in a spiritual ground for it.

This brings the whole question of the place of religion in education sharply to the fore. Public education shies away from it on the ground that it is too controversial and divisive a subject. But a policy of so-called neutrality is not really neutral at all. For a college or university to give no attention to religion is to say to its students, in effect, that religion is not important enough to be a concern of education.

In the church-related college there is a unique opportunity to foster a type of education which is definitely grounded in the Christian faith. In the state institution, supported by taxation, the problem is undeniably difficult but not one that can be ignored. If the development of moral standards and values is an essential part of education, no college or university can ignore religion without abdicating a vital part of its own function. If it cannot take the Christian interpretation of life as its own working basis, it can at least, as a minimum policy, maintain a sympathetic orientation toward it and provide a soil which will be friendly, rather than hostile, to religious faith and life.

The Atlanta Meeting of the Executive Committee

ADOPTS STATEMENT ON CHURCHES AND AMERICAN POLICY IN THE FAR EAST

THE EXECUTIVE Committee of the Federal Council of the Churches of Christ in America, which usually convenes in New York, met in Atlanta Ga., on December 6 in conjunction with the Southeastern Inter-Church Convocation, as it had two years ago. The committee's final session of 1949 proved one of importance as action was taken on a number of vital domestic and international issues of special concern to the churches.

The all-day session in St. Mark Methodist Church afforded an opportunity to many Southern churchmen attending the convocation to observe the policy-making body of the Federal Council as it disposed of an extensive agenda, and listened to brief talks by Congressman Brooks Hays of Arkansas and Rev. Dr. J. Hutchison Cockburn, former moderator of the Church of Scotland. The president, Bishop John S. Stamm, presided and the vice president, Mrs. Douglas Horton, presented the report of the Advisory Committee. Drafted by the Federal Council's Department of International Justice and Goodwill, a statement entitled "The Churches and American Policy in the Far East" called on the government to reshape its policy in the Far East along more constructive moral, economic and social lines.

The document stated that the "ideological clash and power struggle" in Asia had shaken the "moral position of this nation," due partly to hostile propaganda, and in part "to our seeming inability to formulate a policy related to the realities of the revolutionary era emerging in Asia."

In basing its plea for a more liberal economic and social policy in Asia, the document diagnosed the present civil war in China, "not only as a test of arms, but also as a social and political convulsion of revolutionary proportions."

IN THE LIGHT of these circumstances, the document called on our government to realize that further Communist advances could not be halted by military action alone.

"The primary resources with which the West must promote peace in the Pacific," the document stated, "are

ideas, not atomic bombs; food, not guns; plowshares, not swords; tools of production, not implements of destruction."

One of the major recommendations contained in the report was an urgent call for the development of new types of missionary endeavor to relate the Christian Gospel more realistically to the problems of the Orient.

Noting that the missionary enterprise in Asia had often been dominated by Western patterns, the document urged the Churches of America in their relations with the Orient "to widen their geographic thinking to the end that Christ may be received among the people as One for whom there is no East or West."

"We call upon the Christian community of America to join with the Christian community in Asia in advancing a movement of spiritual reformation as daring in its conception and as revolutionary in its effects as was the Christian enterprise of the early Apostles," the document concluded.

CLOSELY RELATED to the proposals for a major shift in American foreign policy in the Far East, were a series of recommendations designed to express Christian concern with such international problems as the future of the Holy City of Jerusalem, the plight of Displaced Persons, the moral and ethical implications of atomic warfare, and the President's proposal for technical assistance to backward areas.

In a document unanimously adopted by the committee, the churches were strongly urged to support the President's Point IV program, and to insure its acceptance as a cornerstone of America's bi-partisan foreign policy.

Emphasizing the potential spiritual and moral implication of such a program, the document stated that it "generally conforms to the concept of neighborliness cherished by Christians by outlining a practical plan whereby nations may be united in constructive effort for the common welfare."

The statement stressed that the churches, through their missionary work abroad, are in a position to make major contributions to the development of the program. It pointed out

that mission projects in community reconstruction could serve as models for government projects, and at the same time serve as a warning "against the idea that material development alone will meet the needs of the people."

In line with the action taken by other religious bodies, the Executive Committee registered its dissatisfaction with the present operation of the Displaced Persons Act of 1948, and pledged to work for its modification.

Drawing special attention to the plight of ten million "expellees" of German stock, who were forced to flee countries within the Russian sphere of influence, the statement requested Congress to use funds for European recovery "wherever possible" for the economic rehabilitation of these people.

The statement urged continuation of the General Council of International Refugee Organization for a six to nine months' period beyond June 30, 1950, the original date set for its termination, and the creation of a permanent international agency under UN auspices to deal with refugees, displaced persons, and expellees.

ANOTHER RESOLUTION called for the return of all church and mission-owned property now in Arab and Jewish possession, the safeguarding of human rights and fundamental freedoms in any kind of political arrangement for the government of Palestine and the protection of Holy Places, religious buildings, and sites.

In a move to clarify the moral issues involved in modern warfare, the Executive Committee authorized the appointment of a group of Christian scholars to study the "moral implications of area bombing and military use of weapons of mass destruction." Their report is to be made public, possibly in cooperation with scholars of other faiths.

With the prospect that the Supreme Court will hear, sometime in January, the constitutional questions raised by Heman Marion Sweatt, Negro denied admission to the law school of the University of Texas, the Executive Committee, approved for the second time, submission of a "friend of the court brief." The Federal Council

(Next page, please)

(Continued from preceding page)

submitted a brief last September supporting Sweatt's petition for a hearing. Advised that a hearing had been granted, the Executive Committee authorized submission of the brief, with minor changes, at the hearing, and again noted that the Presbyterian Church, U. S. disassociated itself from the action. There were no other dissenting votes.

The advisory committee reported that the Federal Council probably will be requested to consider filing a friend of the court brief in the event that the action of Porterville, California, excluding church buildings from residential areas, reaches the Supreme Court. The California courts have held that the city, under its zoning laws, legally is empowered to exclude a church from a certain residential area.

Other action by the Executive Committee included:

Fixed dates for next Biennial Meeting. It will be held at Cleveland, Ohio, November 27-28, preceding the constituting convention of the National Council of the Churches of Christ in the U. S. A.

Set dates of Executive Committee meetings in 1950: Jan. 17, March 21, May 16, and Sept. 19.

Elected Armond D. Willis secretary of the Committee for Religious Tolerance of the Federal Council.

Urged the President of the United States to grant a Christmas amnesty to conscientious objectors who served prison sentences under the terms of the Selective Service Act, as "an act of statesmanship consistent with the ideals of religious freedom cherished by the American people."

Endorsed a Congressional measure to include employees of non-profit institutions in the social security system. It also urged that lay employees of churches and religious institutions be covered.

Approved the 1950 budget of \$640,886—an increase of less than \$13,000 over last year.

Authorized representation at a hearing on the Langer Bill, which deals with liquor advertising.

Urged a more spiritual observance of Christmas and New Year's.

Called for support for the fund-raising campaign of the Japan International Christian University Foundation.

Registered interest and concern in the studies of the Subcommittee on the Low-Income Family.

"Whom to know is life eternal"

God is my Father
I shall not be orphaned:
He is my Reward,
I shall not miss my inheritance.

God is the giver of life,
And He is the sustainer of it:
He will lead me in the forward
march
And will uphold me with His
greatness.

In God I shall be at home,
And shall not be a wanderer:
In Him I have lasting fellow-
ship
And a goodly company.

Leland Foster Wood

Goodwill Supper Clubs Are Planned

"Why do we get together only once a year?" asked laymen who attended Goodwill Conferences held in Michigan to promote better understanding across racial, cultural, religious and occupational lines.

Dr. J. Burt Bouwman, executive secretary of the Michigan Council of Churches and Christian Education, decided it was a question that required an answer.

He conceived a plan for Goodwill Supper Clubs to carry on throughout the year in the local community, employing the same method and philosophy as the Goodwill Conference.

The Social Action Department now is offering the plan for weekly or monthly suppers to local councils of churches or any local group interested in organizing a Goodwill Supper Club. The state office will provide material for discussions and initiation and membership fees will be used to pay both the expenses of the local club and the cost of the services provided by the Michigan Council.

Dr. Bouwman reports that the idea has been well received. He quoted one discussion leader as saying "I'm surprised you haven't done this before."

COUNCILS LAUNCH FINANCIAL DRIVES

This is the season for financial campaigns among local councils of churches.

The Protestant Council of the City of New York, of which Cleveland H. Dodge is president, announces that it has adopted a budget of \$376,704.90 for 1950. This budget will require a contribution income of \$315,245.00.

According to Mr. Dodge, the Protestant Council had the best year of its history in 1949 and its service, with aid through the churches of New York City, reached a minimum of 75,000 individuals.

The council attacks the problem of juvenile delinquency through a group work-recreation program for boys and girls of all races and creeds.

Through 217 schools conducted by the city in the four boroughs of the city during the summer, 16,000 boys and girls receive religious instruction, go on guided tours, and learn crafts, music, etc.

More than 300 volunteer musicians provide 500 different programs of music and entertainment in veterans' and other hospitals during the year.

Other activities of the Protestant Council include supplying chaplains for Boy Scout camps, welcoming nearly 5,000 foreign-speaking Protestants who come to our shores, providing the on-air audio-visual preview service in New York for Protestant churches, and helping churches to meet the problems caused by the condemnation of the property for inclusion in new housing project areas.

The Pittsburgh Protestant, published by the Council of Churches of Allegheny County, outlines the method of organizing the council's financial campaign.

The appeal is carried to church and church people in every section of Allegheny County by 50 committees, each of which is composed of a representative pastor, layman, church woman and youth leader. Each committee has from 10 to 50 churches on its list. Each church, in turn, is asked to organize a similar committee to work among its own people. These committees, for purposes of organization and accounting, are grouped under seven regional directors. All contributions, including those from individuals, are credited to the church of the origin.

Leading figures at the Southeastern Inter-Church Convocation, during which Protestants were urged to help strengthen cooperative efforts in the South. (Left to right) Dr. John W. Meloy, executive secretary of the Louisville (Ky.) Council of Churches; Mrs. Andrew Hale of Columbia, Tenn., lay leader of the Presbyterian Church in the U. S.; Dr. J. Quinter Miller of New York, associate general secretary of the Federal Council of Churches; and Charles C. Turner, student at the Union Theological Seminary, Richmond, Va., who served as chairman of a convocation youth session.



(Religious News Service Photo)

The Southeastern Convocation

PROTESTANT CHURCHES should press vigorously for greater cooperation as the most practical means of exerting a more effective and Christian influence in worldly affairs.

This in essence sums up the host of recommendations and proposals which came out of the Second Southeastern Inter-Church Convocation at Atlanta, Ga., December 6-8.

The Convocation called for "a genuine revival of Christianity in the communities of our Southeastern area as well as on a national and world scale. Our churches need to be saved from their complacency and impotence and empowered and inspired to do their appointed tasks."

More than 500 Protestant leaders, both clerical and lay, from twenty states and the District of Columbia attended the three-day session in St. Mark Methodist Church. Ten southeastern states were represented by delegates appointed by 15 denominations, interdenominational agencies and councils of churches.

Denominations represented were: Northern Baptist Convention, National Baptist Convention, Church of the Brethren, Congregational Christian Churches, Disciples of Christ, Evangelical and Reformed, Methodist,

African Methodist Episcopal Zion, Colored Methodist Episcopal Church in America, Presbyterian Church in U. S., Presbyterian Church in the U. S. A., Protestant Episcopal Church, United Lutheran and Associate Reformed Presbyterians.

Urging action in public education, race relations, stewardship, youth work, economic life, and inter-church planning, the Convocation called on Protestant churches in the South to work unceasingly for a "righteous society" rather than simply to reflect the status quo.

To help attain this goal in the field of race relations, the Convocation recommended the creation of interracial ministerial associations, the appointment of minority groups on church boards and commissions, and close cooperation between white and Negro groups in seeking equal educational opportunity.

These suggestions for an improvement in race relations asked that white church groups take the lead in initiating any action for the fulfillment of the churches' objectives.

In the field of economic relations, the Convocation asked the church to examine closely the sources of its income, and to face up to its responsi-

bility as an employer.

"Economically the church must work toward the just and equitable distribution of God's gifts to all God's children," the statement on economic life said. "The church must proclaim the ethical and spiritual basis of all phases of life, whether economic, social, legal, medical, or welfare."

The need for the church to develop more radical and realistic techniques for attracting youth was stressed in a series of proposals adopted by the Convocation.

These recommendations urged that the idea of Christian vocation be emphasized to youth at an early age, that churches organize "vocational treks" to local business and professional institutions, and provide speakers' teams on Christian vocations to high schools and college groups.

Among prominent churchmen who addressed the Convocation were Dr. J. Hutchison Cockburn, former moderator of the Church of Scotland; Mrs. Douglas Horton, vice president and Dr. Samuel McCrea Cavert, general secretary, Federal Council of Churches; Dr. Ansley C. Moore, Pittsburgh; Dr. I. George Nace, co-executive secretary, Home Missions Council; Dr. Luther A. Weigle, dean-emeritus, Yale Divinity School; and Dr. Forrest C. Weir, executive secretary, Southeastern Inter-Council Office.

The address of Dr. J. Leighton Stuart, American ambassador to China and for many years president of Yenching University, was read by Dr. Walter W. Van Kirk, secretary of the Federal Council's Department of International Justice and Goodwill.

The Convocation was sponsored by the Southeastern Inter-Council Office in which four interdenominational agencies cooperate: The Federal Council of Churches, Home Missions Council, International Council of Religious Education and the United Stewardship Council.

COUNCIL AIDS PASTORS

In Toledo, Ohio, when patients are dismissed from the hospital, cards are sent to the office of the Council of Churches. These give the name and address and day of dismissal. The Council mails duplicate cards to pastors of churches of which the patients are members, with the suggestion that a call be made. If a patient has no church affiliation, the information is sent to a pastor in the vicinity of his home. Rev. C. Clark Shedd, executive secretary of the Council, says that this service is much appreciated by Toledo pastors.

Methodists Open "New Era of Revivalism"

SEVEN HUNDRED VISITING PREACHERS SHARE IN PHILADELPHIA'S "ADVANCE"



Philadelphia's Convention Hall filled to capacity by Methodists. (Inset) Bishop Corson.

"THE LAMPS LIGHTED by Frances Asbury are burning more brightly than ever in Philadelphia."

Thus spoke Bishop W. Angie Smith of Oklahoma City as he eloquently commended Christ to "a world of broken dreams, shattered ideals and false directions," addressing more than 33,000 Methodists gathered in and around Philadelphia's Convention Hall, on Sunday, December 4.

It was the climactic service of the Methodist Evangelistic Advance in metropolitan Philadelphia. Probably never before have so many Methodists

gathered together. It was the greatest meeting yet held as a part of the United Evangelistic Advance, which opened last October.

Never before have the Methodists or any other denomination attempted such a gigantic evangelistic effort. Bishop Fred P. Corson, Philadelphia, general chairman of the Methodist Evangelistic Advance, said the drive marked the start of "a new era of revivalism in America."

In the nine days more than 1,000 ministers, including 700 from all over the United States and 5,000 laymen had held services in 329 Methodist

churches and visited thousands of homes to present the claim of Christ and His Church. By the end of the period Bishop Corson reported more than 8,000 decisions and, with many yet to be called upon, fully expected to achieve the goal of 10,000.

The mass-meeting on December 4 will be long-remembered by all those who participated. Long before the announced time of the service Homer Rodeheaver, famous song leader, with his trombone, was directing the singing of 16,000 persons who jammed in the main hall which has been the scene of many great political conventions.

FROM AS FAR as a hundred miles Methodists came to the mass-meeting. They arrived by automobile, trains and 629 chartered buses. They filled Exhibition Hall and the Ball Room in Convention Hall and Irvine Auditorium on the campus of the University of Pennsylvania. Still they came and police estimated 33,000 had been seated and 8,300 turned away!

The service opened with a procession of 50 youthful flag-bearers followed by more than 400 Methodist ministers who were seated on the platform. In the balcony were seated two choruses comprising more than 2,000 voices.

"The eyes of America are upon you this day," declared Bishop Smith. "Never before have so many churches simultaneously been actively engaged in saving souls for Christ. You have started a movement comparable to the beginning of the great struggle for God in America."

The tremendous undertaking was in charge of a general committee headed by Bishop Corson and including eleven district superintendents of the Philadelphia, New Jersey, Delaware and Peninsula conference. The administrative director was Dr. Harry Williams of Nashville, Tenn., of the General Board of Evangelism. The board is directing the denomination's quadrennial program "The Advance for Christ and His Church" with the slogan "United Believing, United Praying, United Witnessing."

In addition to the 700 ministers from all over the country, the committee recruited 350 pastors and district superintendents in the Philadelphia area and 5,000 laymen to compose teams for visitation evangelism. The visiting preachers included conference secretaries of evangelism, conference chairmen of evangelism, district secretaries of evangelism, pastors, district superintendents, several bishops and selected evangelistic leaders including Dr. T. Otto Nall, editor of the *Christian Advocate*.

AN UNPRECEDENTED feature of the campaign was its dual nature, being at the same time both a school and a practical laboratory of aggressive evangelism. Workers gathered in Arch Street Church the first Saturday for an all-day session of briefing and inspiration. This was followed during the next week with similar morning meetings, when, in addition to addresses and instruction, reports were made by districts of the numbers attending

Dr. Harry Williams of Nashville, Tenn., of the Methodist General Board of Evangelism. He was the administrative director of the Philadelphia Evangelistic Advance



previous evening's services and of those who had been won by the visitors in the homes.

In all these meetings, the last one of which was in historic St. George's Church, Bishop Corson gave constant encouragement to his own and the visiting pastors. Bishop Roy H. Short of Jacksonville spoke both to the workers and on a CBS network "Church of the Air" service. Bishop Ralph S. Cushman, of Minneapolis, president of the Board of Evangelism, led in the Upper Room service.

Each day Bishop Gerald Kennedy of Portland, Oregon, added to the work-

ers' understanding of "What is Evangelism?" and Professor William R. Cannon of Emory University developed some aspect of "Our Faith."

During the campaign the entire staff of the Board of Evangelism was present to help, Dr. Denman making an impassioned plea at the Old St. George's service for the widespread extension of this type of campaign. Daily instruction in pulpit evangelism was given by Dr. C. L. Daughtery, Jr., who heads that department of the Board, and in visitation evangelism, by Dr. Dawson C. Bryan, who is the Board's expert in that field.

THE GENERAL plan for the 339 cooperating churches called for two visiting preachers to be assigned to each church, one to direct its laymen in visitation evangelism, and the other to do the preaching on the opening Sundays and the five week nights. The visitation was done on Sunday afternoon and also on the week nights, it being recommended that one-half of the lay visitors of a church visit on one night and one-half the next night, each visitor visiting every other night and attending the church service when not visiting.

A typical day for the ministers was as follows:

9:30 to 11:30—meet at Arch Street Church, the host church, for inspirational messages and business, the chief messages being delivered by Bishop Gerald Kennedy on "Evangelism" and Dr. William R. Cannon, Jr., on the "Our Faith," subjects of the Advance for Christ and His Church. On the final day, this morning session was held at the historic St. George's Church (American Methodism's oldest.)

12:30 to 2:30—meet in District groups in various suburban churches for noon-day luncheon, instruction in visitation evangelism, and direction and inspiration in evangelistic preaching.

6:30 p.m.—meet in the host church with the visiting laymen for supper instruction conference and for assignment of prospects to visit beginning at 7:30 o'clock.

7:45 p.m.—preaching in each local church on one of the "Our Faith" subjects.

The cooperating churches, needless to say, received a great blessing from this campaign, usually in proportion to the zeal and prayer and work with which they threw themselves into it. Some of them had not had a series of special preaching services in years. Some of them had not been having regular Sunday evening services, let alone having week-day preaching services. They received a blessing and were inspired and built up in the faith and Christian life by attending these services. Many had never had an organized program of visitation evangelism, and they promoted their visitation with fear and trembling—but with what success!

The churches had ordered visitation literature in packets that had already

been prepared by Tidings, according to the size of the church. This is the recommended way for a church to order visitation literature: to state the number of active members that it has, and to receive from Tidings the quantities it recommends.

EACH CHURCH was strongly urged to use a "turn over chart," and nearly every church did. These charts allowed the ministers to train the laymen and helped achieve a phenomenal accumulated result. For example, one visiting minister who was appointed to direct visitation evangelism in one of the Philadelphia churches said: "I never had led a visitation campaign, and I was assigned to do so. I wanted to do so, because I wanted the experience, but I was afraid that I might not be able to do it. However, the church to which I was assigned had a chart. I followed instructions concerning the use of the Turn Over Chart and attempted to train the laymen accordingly. The laymen went out and won persons for Christ and the Church both to my delight and theirs."

The local churches reported each day to their district superintendent the results of the previous day's work; attendance, offering, number of prospects visited, number of first commitments to Christ, and number of transfers of church membership. At the close of each morning session, the district superintendents reported the totals for their district, and usually each day's report revealed about 1500 persons won for Christ and church membership. A large, specially-constructed map of Philadelphia and surrounding territory was behind the speaker's stand, and electric lights were scattered over it, each light representing a certain number of persons won for Christ. Each day additional lights were turned on as the results were tabulated.

Most of the cooperating churches were within a radius of 25 miles of Philadelphia, but some of them were as far as 50, 60, and 75 miles away. The Trenton, Bridgeton, Wilmington, New Brunswick, and Camden Districts cooperated in the campaign. In fact, under the leadership of Dr. Howard P. Powell of Raleigh, N. C., and of Dr. Walter R. Willis of Jacksonville, Texas, a group of churches held a separate campaign after the same pattern at Ocean Grove and Asbury Park, N. J., on the Atlantic Coast.

Stewardship Council Holds Annual Session

The part laymen can play in advancing stewardship was emphasized at the annual meeting of the United Stewardship Council in Pittsburgh, November 18-20.

The speakers defined stewardship as "the giving of time, talent and money in God's service for the benefit of mankind."

President C. C. Stoughton of Witterberg College, Springfield, Ohio, said that 45 per cent of the American people don't belong to any church and on an average Sunday at least 100 million stay away from services. Mission fields need help, he said, pointing out that only two percent of the people in three-fifths of the globe who are not Christian have been exposed to Christianity. Laymen can help by leading exemplary lives, and with their resources, he emphasized.

Rev. L. L. Huffman, head of the Otterbein Press, Dayton, Ohio, publishing house of the Evangelical United Brethren Church, told the conference that laymen can practice stewardship in their own churches in three practical ways: help draw up a church budget, contribute to that budget, and assist in making a thorough canvass of the congregation for church funds.

Dr. Paul H. Conrad was re-elected president; and Dr. Harry S. Myer, secretary-treasurer, of the Council.

A special laymen's conference, held in connection with the Council meeting, was attended by more than 140 persons from all walks of life.

The United Stewardship Council is made up of laymen and clergy representing 40 denominations.

PHILADELPHIA'S EFFORT ADVANCES BIBLE READING

Prominent laymen, including Governor James H. Duff, Harold E. Stassen and Marian Anderson, broadcast daily series of Bible readings in Philadelphia, from Thanksgiving through Christmas.

The program was part of a city-wide movement to encourage daily Bible reading by laymen, sponsored by the Philadelphia Council of Churches, the American Bible Society, and the Philadelphia YMCA.

Religious Education and The New National Council

(The following article on the International Council of Religious Education, written by an associate general secretary, is the first of a series on the interdenominational agencies that will constitute the new National Council of the Churches of Christ in the U.S.A. Other articles will appear in subsequent issues of the BULLETIN. Editor.)

BY GERALD E. KNOFF

IN THE International Council of Religious Education there were apprehensions, for a time, that the interests of Christian education might be "swallowed up" or lost sight of in the merger with the other agencies in the proposed "National Council of the Churches of Christ in the U.S.A." Some feared that the Christian education programs would be handicapped by being controlled by those unsympathetic with or untrained in educational procedure.

But the misgivings, by and large, have been cleared up by the wise planning and generous understanding of all members of a hard-working and conscientious Planning Committee. Today Christian education leaders are looking forward with eager interest to the new opportunities which will be provided by the National Council.

Most of the work of the present International Council of Religious Education will doubtless be carried on in a *Division of Christian Education*. In addition, the work of the present National Protestant Council on Higher Education will conserve and extend the work among church-related colleges and among student foundations established near the campuses of state colleges and universities.

Within the Division of Christian Education it is proposed that there be established two commissions, a Commission on General Christian Education and a Commission on Christian Higher Education. In addition, much of the work of the present Missionary Education Movement will be carried on by a department closely related to the Division of Christian Education. Thus three educational programs now separate and independent, will be intimately associated together, making

possible a program more closely integrated than is currently the case.

When a young man and a young woman establish a home, each brings gifts of possessions, of mind and spirit, for their mutual enrichment and for the enrichment of the newly established home. In this establishment of seven agencies each will come bearing gifts and will in turn receive resources which will enrich its own life and work.

What are some of the gifts being brought by the educational forces?

(1) *An uninterrupted experience of co-operative Protestant work, now 117 years old.* In 1832, while the nation was still young, delegates met in New York City in the first National Sunday School Convention. There they established an organization which today, adapted and expanded, is known as the International Council of Religious Education.

(2) *A deep concern that the Church should always keep before it the concerns of children and youth.* Congregations and denominations, because they are ordered and governed by adults, are likely to acquire an adult-centered point of view. Children's and youth workers have performed well their God-given task of reminding the Church that at its best it is a family of God in which young and old alike offer their lives and talents to the Father of all.

(3) *An emphasis upon the place of laymen in the life of Protestantism.* The Sunday school is a teaching agency traditionally staffed by laymen and lay women. When Henry D. Heinz, John Wanamaker and others organized the International Sunday School Association in 1907 (since 1922, the International Council of Religious Education) by a special act of the United States Congress, they were acting in the noblest Protestant tradition and were, all unknowingly, blessing the life of American churches for years to come.

(4) *A confidence in the educational process as the surest method of extending the permanent influence of the Gospel of Jesus Christ.* Preaching, the administration of the sacraments, evangelistic efforts, social action, and even legislative sanctions are means of grace. But unless education also does its

holy work, before, during, and after, Christian living collapses when external props are removed.

These four gifts are not those of Christian education alone. They are held in common by the whole Church. Each gift laid upon the altar finds gifts of like nature already there. The giver can only pray that his offering be found acceptable by Him who is the Lord of the Church.

What will Christian education receive from the closer association to be made possible in the National Council?

From the forces represented by the Federal Council will come a deep concern for evangelism, a penetrating demand for Christian social justice, expert guidance in mental health, a competence in the intricate problems of international justice and good will and many other gifts. From the agencies of Home Missions will come a concern for the underprivileged of Christ's brothers and sisters on farms, in cities, and among minority groups. From those who come from the United Council of Church Women, Christian education will receive some holy secrets of impatience with ecclesiastical red tape and a compassionate concern for those who suffer innocently from the sins of others.

In these and other ways we may build up each other in love, seeking always to be worthy servants of Jesus Christ who has redeemed us and founded his Church intended to be one Holy, Catholic, and Apostolic. May the National Council of Churches have the prayers of Christian people everywhere that it may be the instrument of the Holy Spirit to help make possible the coming of Christ's Kingdom in our beloved land!

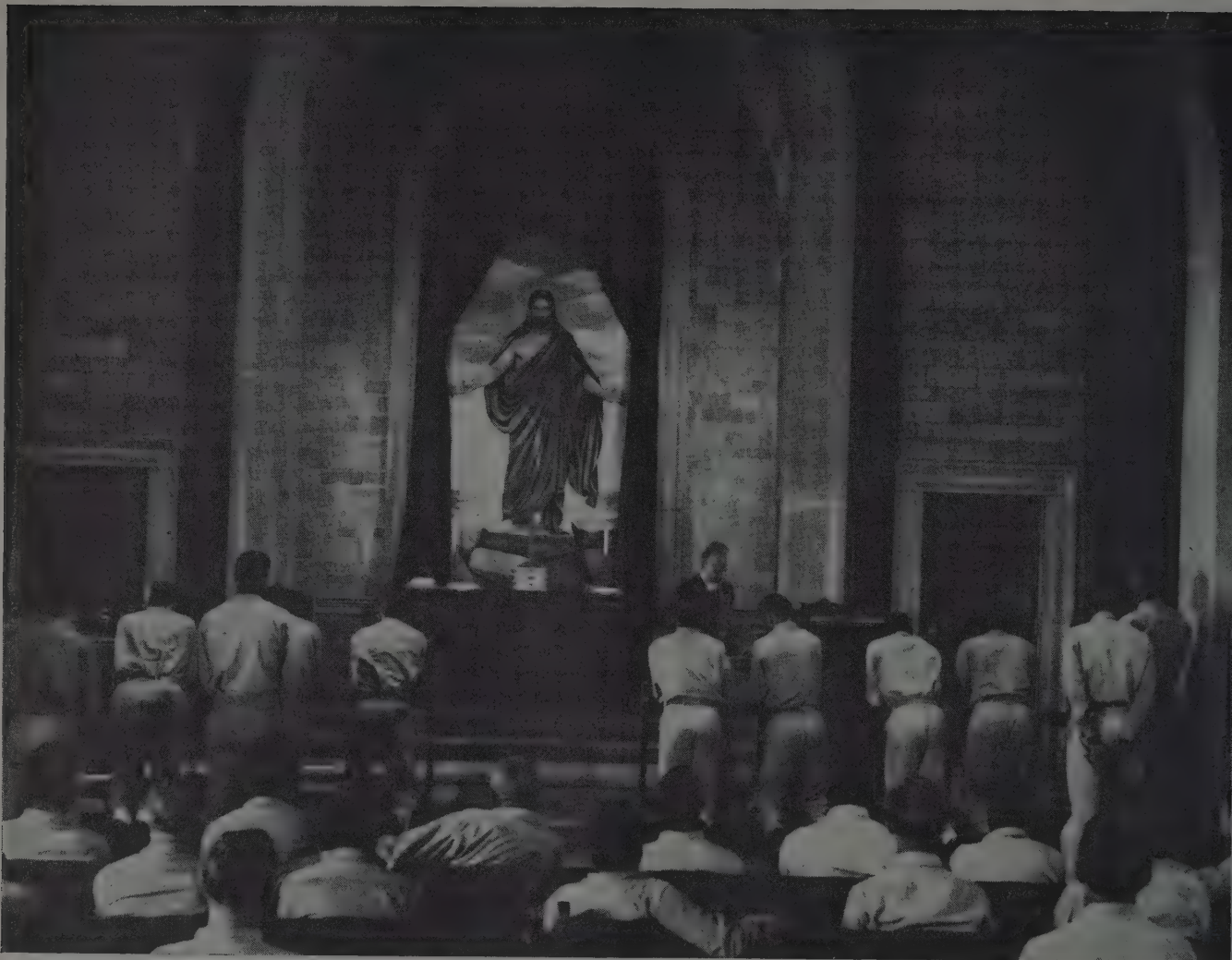
Wilmington Council Aids Formation of DP Group

The Wilmington Council of Churches has been largely responsible for the appointment by Governor Carvel of a 19-member Displaced Persons Committee for Delaware.

Rev. Wilbert B. Smith, executive secretary of the Council of Churches, is chairman. Jews, Roman Catholics and Protestants are included on the committee.

One of the first projects of the committee will be the preparation of a pamphlet in various European languages, giving DPs orientation information on Delaware and its opportunities as a new home for them.

THE LORD'S SUPPER IN A PRISON CHAPEL



In the chapel of the federal penitentiary at Terre Haute, Ind., the Protestant chaplain, Rev. Norman G. Kehrli administers the quarterly communion to his institutional parishioners. A minister of the Evangelical and Reformed Church, Mr. Kehrli previously served as chaplain at the federal penitentiary at McNeil Island, Washington, and the federal correctional institution at Danbury, Conn. With the approval of his own church he was nominated for the prison chaplaincy by the Federal Council's Commission on Ministry in Institutions. His religious ministry is under the supervision of the commission on behalf of the Protestant churches.

THE REV. NORMAN KEHRLI, who is shown conducting a communion service at the Terre Haute federal penitentiary, is one of fifteen full-time Protestant chaplains in the federal prison service. Four of the chaplains are Methodist, and three Baptist. Two each are Presbyterian and United Lutheran. There is one chaplain each from the American Lutheran Church, the Evangelical United Brethren Church, the Congregational-Christian Churches, and the Evangelical and Reformed Church.

Although there is no chief of chaplains in this service, Chaplain Henry H. Cassler of Chillicothe, Ohio, acts as

advisory chaplain to the Bureau of Prisons, and conducts the in-service training course for new chaplains.

The work of the prison chaplain, allowing for the striking difference in setting, embraces about the same activities as a parish. There is worship, religious education, pastoral counseling, and selected group activity programs. Special attention is given to counseling for obvious reasons. The chaplains work in close collaboration with other professional persons—physicians, psychologists, educators, and social workers,—to get the inmates back on their feet.

The chairman of the Federal Coun-

cil's Commission on Ministry in Institutions, closely related to this work is the Rev. Arnold Purdie, who is also a staff member of the National Council of the Protestant Episcopal Church.

COUNCIL BEING FORMED

A council of churches for Monongalia county, West Virginia, is in the process of being organized. The constitution will be declared in effect when it has been approved by 28 churches. The council will combine the Greater Morgantown Council of Churches, Council of Church Women and Ministerial Association and the Monongalia Council of Religious Education.

LEGISLATION BEFORE SECOND SESSION OF CONGRESS OF CONCERN TO CHURCHES

BY BENSON Y. LANDIS

THE FIRST session of the 81st Congress was marked by long debates on the North Atlantic Treaty, on military assistance to the signatories to the treaty, on the continuation of Marshall plan funds for the second fiscal year, on appropriations generally. Although the experts predicted Congress would adjourn around July 31, it stayed until October 19.

As Congress reconvened on January 3, it had on the agenda many big issues such as Point Four bills, liberalization of the Displaced Persons Act, federal aid for education, wide extension of Old Age and Survivors' Insurance.

The Point Four bills, in which many church agencies are reported to have an interest, did not get beyond committee in the first session because they were introduced at a late stage. These bills are so named because they are traced to the mention by President Truman, in his inaugural address, under Point Four, of the need for extension of technical assistance to the so-called under-developed nations and the need for a technique of encouraging private investment in the enterprises of these nations.

Here are the bills:

S.2197, reported favorably by the Committee on Banking and Currency, would authorize the Export-Import Bank, an agency of the United States, to guarantee private investors against losses from certain of the risks customarily associated with such investment abroad. The bill is thus on the Senate calendar. The companion bill is H.R. 5594, in the hands of the Committee on Banking and Currency, Brent Spence, Kentucky, chairman.

H.R.5615, introduced by John Kee, West Virginia, would expand "technical assistance" offered by agencies of the United States to the under-developed nations. Part of this would be offered in cooperation with the technical assistance services of the United Nations. The bill is in the hands of the Committee on Foreign Affairs, Mr. Kee, chairman.

The President asked for a "bold, new" program in relation to the under-

developed nations. With all due respect, it must be stated that technical assistance is not a new process for the U.S. Government. (It is certainly not a new function for the missions of the churches.)

How bold this will be will depend upon Congress, upon willingness to work with the U.N., upon the kind of interest citizens' groups and churches manifest.

The Displaced Persons Commission has reported to Congress that the Act of 1948 has proved to be almost unworkable. The House of Representatives passed the Celler bill H.R.4567, which would increase the number of displaced persons to be admitted from 205,000 to 337,000, extend the life of the Commission by one year, remove the provision of the present law that 30 per cent of the persons to be admitted must be farm workers, and do away with the present requirement that 40 per cent of the visas must be made available to persons whose country was annexed by a foreign power.

The Senate Committee on the Judiciary declined to report out H.R.4567 for debate. But the Senate has instructed the Committee to make a report no later than January 25, 1950.

Proposals for federal aid for education touched off a major national controversy, involving church-state relations and Protestant-Catholic relations. The Senate acted in 1949 as it did in 1948—it passed S.246, an educational finance bill authorizing annual appropriations of \$300,000,000 in grants to the states in aid of elementary and secondary education, and permitting the states to use federal funds in the same way as their own funds may legally be used. This would leave to the states the decision whether funds could be used for transportation of both private and public school pupils, or for text-books, health services, etc. The current controversy has lifted up the whole matter of the "auxiliary services"—transportation, text-books, health programs.

Congressman Barden, North Carolina, pressed for his own bill, H.R.4643, which would restrict federal money to

support of services of public, tax-supported schools. But the House Committee on Education and Labor never voted on it, and the Committee turned down S.246. Then John Lesinski, chairman of the committee, dissolved the sub-committee on education and all other sub-committees, and the stalemate continued until Congress adjourned.

There are those who would try to break the stalemate by separating the issue of general aid for public schools from that of auxiliary services for both public and private schools, and thus let each be decided on its merits.

A wide expansion of federal Old Age and Survivors' Insurance, including coverage for lay employes of churches, would be provided for in H.R.6,000, which the House passed, and which is in the hands of the Senate Committee on Finance, Walter F. George, Georgia, chairman. Hearings are planned for "early in January." This question was presented in the December BULLETIN.

DR. JULIUS BODENSIECK TO RETURN TO EUROPE

Dr. Julius Bodensieck of Wartburg Seminary at Dubuque, Iowa, will return to Europe early in the year as a special commissioner of the U.S.A. Committee of the Lutheran World Federation. He has accepted a three-year assignment in Austria, Germany, France and Italy.

In 1946 Dr. Bodensieck was appointed by the Federal Council of Churches as Protestant liaison representative between the American Military Government in Germany and the German Evangelical Church, and held this post until July, 1948.

Canadian Council Will Encourage Local Councils

Rev. C. A. Armstrong, secretary of the North Dakota Interchurch Council, who attended the Annual Meeting of the Canadian Church Council in Winnipeg as fraternal delegate from the Federal Council of Churches, reports a change in policy with regard to the organization of local councils of churches. Heretofore the Canadian Council has neither encouraged nor discouraged the development of local councils. Now it has taken the position of encouraging the organization of local church councils with the understanding that these organizations will be purely autonomous bodies.

"Protestantism Creates Atmosphere In Which Tyranny Cannot Breathe"

The following excerpts from an article "How the Protestants Fight Communism" which appeared in the October 11, 1949 issue of Look are printed here by permission of the editor. The complete text is available in pamphlet form from the Department of Evangelism of the Federal Council, 297 Fourth Avenue, New York 10, N. Y., at three cents a copy. [Editor]

By G. BROMLEY OXNAM

It is a striking and significant fact that communism has been unable to take root in Protestant countries. . . Why? . . .

Protestant countries are characterized by the free man in the free society. In such freedom-loving Protestant lands lies the real barrier to communist expansion. . .

Communism has not made headway in Protestant Finland, Protestant Sweden, Protestant Norway, Protestant Denmark, Protestant Holland or Protestant Great Britain.

Today, Protestant Australia and Protestant New Zealand are not threatened by communism. Protestant United States is in no serious danger of accepting communism—certainly not in the great rural areas which are overwhelmingly Protestant, not in the Protestant West with its heritage of the individualistic pioneer and the itinerant preacher, not in the Protestant South.

Ever since the Reformation, Protestantism has been preparing the people to resist tyranny. It has fought all forms of totalitarianism—political, economic, ecclesiastical. It does not declare "holy wars." It creates the invulnerable society. . . .

Protestantism has, therefore, condemned communism in clear-cut, easily understood pronouncements, and it has also summoned the people to the task of translating the ethical ideals of religion into the realities of economic justice, racial brotherhood and world order.

The Federal Council of the Churches of Christ in America. . . said on October 11, 1948: "Marxist communism in its orthodox philosophy stands clearly opposed to Christianity. It is atheistic

in its conception of ultimate reality and materialistic in its view of man and his destiny. Its utopian philosophy of history lacks the essential Christian notes of divine judgment, divine governance and eternal victory. Its revolutionary strategy involves the disregard of the sacredness of personality which is fundamental in Christianity." . . .

In August, 1948, the World Council of Churches. . . considered "the points of conflict between Christianity and the atheistic Marxian communism of our day," and listed the following points, among others: "The materialistic and determined teachings, however they may be qualified, that are incompatible with belief in God and with the Christian view of man as a person, made in God's image and responsible to him"; "the ruthless methods of Communists in dealing with their opponents"; "the demand of the party on its members for an exclusive and unqualified loyalty which belongs only to God"; and "the coercive policies of Communist dictatorship in controlling every aspect of life." . . .

Communists know that Protestantism creates an atmosphere in which tyranny cannot breathe. . . .

Protestants believe in democracy as the best form through which freedom may express itself. They, therefore, have organized their churches around democratic principles. . . . Protestants know that power corrupts, that it will corrupt a church as well as a state, a bishop as well as a businessman. So they keep power in the hands of the people, and thereby create communities that communism cannot infiltrate. . . .

Protestantism stands for civil liberty, and attacks denials of such liberty in Communist countries. The Federal Council of the Churches of Christ and the World Council of Churches were highly influential in securing the Universal Bill of Human Rights recently adopted by the United Nations. . . .

Wherever Protestantism has gone, the Scriptures have been widely distributed. And with the free mind, free education and the democratic way, the free community developed. Literacy is high in all the great Protestant nations. . . . Because it strikes the

Broadcast Cantata On Christmas Day

"Christmas Story," a nine-part cantata, had its premiere on Christmas Eve over the ABC network. It was sponsored by the Protestant Radio Commission.

The cantata is based on the texts of the Book of Isaiah and the Gospel according to St. Luke. It was composed by Dr. Peter Mennin of the Juilliard School of Music in New York and was performed by the Robert Shaw Chorale and a symphony orchestra.

Rev. Everett C. Parker, director of the Protestant Radio Commission, said:

"Christmas Story" is the first major church musical work ever composed especially for radio.

"The premiere represents the first cooperative undertaking of major Protestant denominations to create new religious music and to set higher standards for devotional music heard over the air."

Conference on Church And War Set for May

"A serious redefinition of the Christian doctrine and action" regarding modern warfare will be attempted at the Conference on Church and War, in Detroit, Michigan, May 8-11, 1950.

The conference will be attended by delegates from peace groups within 13 denominations, Canadian church peace groups and national and international peace organizations.

Peace groups from the following denominations will be represented: Baptist, Church of the Brethren, Congregational Christian, Disciples of Christ, Episcopal, Evangelical and Reformed, Friends, Lutheran, Mennonite, Methodist, Presbyterian, Swedenborgian and Unitarian.

shackles from the minds of men Protestantism strengthens the soul to resist communism.

Protestantism calls for a society at once free and moral, democratic and just. Protestant lands are convincing proof that Protestant strategy is sound and that victory is certain.

"One Great Hour Of Sharing"

Launched January 1, 1950

UNDER THE chairmanship of Harper Sibley a three-months program "One Great Hour of Sharing" was launched January 1 to afford millions of American Christians an opportunity to participate in the humanitarian work of their churches in Europe, Asia and other parts of the world.

Mr. Sibley, chairman of the board of directors of the sponsoring agency, Church World Service, Inc., said that the concerted appeal for world relief, reconstruction and inter-church aid is an example of practical church unity. He said the program backed by four interdenominational agencies, 17 denominations and more than 100,000 local congregations, will reach its climax on March 12, when the offering will be received.

No national goal has been set but it is expected, Mr. Sibley added, that the denominations will receive several million dollars. All are united in Church World Service, official relief agency of Protestant and Eastern Orthodox churches.

Funds will be used for an extensive program of aid to displaced persons and those in refugee camps in Europe, Asia and the Holy Land and largely through the World Council of Churches a program of spiritual aid will be carried on.

Mr. Sibley, an Episcopalian of Rochester, N. Y., takes an active part in the leadership of many organizations. He is chairman of the International YMCA, treasurer of the Federal Council of Churches and is the former president of the National USO and the United States Chamber of Commerce.

Dr. Stanley Stuber, director of promotion of Church World Service said each denomination or communion will conduct its own promotional campaign during the next three months, but several features have been adopted for general use. These he said, are: (1) the symbol of the church steeple with a clock pointing to eleven o'clock; (2) a blue and white poster of a church steeple (3) blue offering envelope.

Mass media will be used, he said, to tell the story of the need for physical and spiritual aid of millions of men, women and children on other continents. It will include extensive use of

radio, special literature and newspaper and magazine articles.

Under the general theme "Operation Good Samaritan" six 15-minute radio transcriptions will be released to some 900 local radio stations during February. During the last four weeks of the program special broadcasts will be heard on each of the four national networks, American, Mutual, National and Columbia.

In all the churches the offering will be taken on Sunday, March 12. Each denomination will allocate funds as it so designates to the cooperative relief work done through Church World Service.

The program is being actively supported by the constituent members of CWS, namely, the Federal Council of Churches, Foreign Missions Conference, U. S. Member Churches of the World Council of Churches, together with the United Council of Church Women.

The 17 denominations actively supporting "One Great Hour of Sharing" are:

Northern Baptist Convention, Seventh Day Baptist, Church of the Brethren, Congregational Christian Churches, Disciples of Christ, Evangelical Congregational, Evangelical and Reformed, Evangelical United Brethren, Friends Five-Year Meeting, National Lutheran Council, Methodist, Presbyterian Church in the U. S., Presbyterian Church in the U. S. A., United Presbyterian, Protestant Episcopal, Reformed Church in America, Rumanian Orthodox Episcopate of America. The Community Churches also will participate and many other groups, college, seminary, and chaplains in the armed services have been invited to share in the program.

New Publication

"The Hymn," a new publication, dedicated to promoting the writing of better religious lyrics and music has made its appearance as the official organ of the Hymn Society of America headed by Rev. Deane Edwards of the Federal Council of Churches. Rev. George L. Knight, of New York, is editor.

MANY CITIES HOLD CHRISTMAS FESTIVALS

Twelve hundred people were turned away from the packed Civic Auditorium in Seattle, Wash., where the annual Christmas Festival of Song was given by the Seattle Council of Churches and Christian Education. It was one of many community Christmas observances in the nation in which the churches cooperated.

Fifteen church choirs and two Seattle high school choirs took part in the program. The annual festival was first presented as a Thanksgiving program in 1940. Then, two years later, it became a Christmas Music Festival, with city-wide choir participation.

The Denver Council of Churches and the *Rocky Mountain News* jointly sponsored a program of Christmas caroling which it was hoped "would reach every sick person, every shut-in, hospital, neighborhood center, depot, hotel lobby and community assembling place in the city." In addition, hundreds of traveling choruses went through the suburban and downtown streets carrying the Yuletide message in song. Booklets containing the words and music of the carols were made available without cost to all carolers.

The Philadelphia Council of Churches again gave this year its Nativity Pageant, in Reyburn Plaza, December 19-23. The Christmas story was read while members of the cast acted in pantomime. The setting was again a manger with live animals. Choirs from Philadelphia churches and choral groups participated and supported the audience's singing of Christmas carols.

Pittsburgh Inter-racial Service Attracts 1,200

An impressive "Church Fellowship Service" in Pittsburgh recently was sponsored by the Commission on Race Relations of the local council of churches.

More than 1200 persons from Negro and white congregations throughout Allegheny County filled the First Presbyterian Church.

Dr. Clarence A. Burrell of Mt. Ararat Baptist Church preached the sermon. Music was provided by a mixed chorus of 150 voices. Ministers of representative churches in downtown Pittsburgh took part in the service.

The Truth About the Federal Council

By SAMUEL MCCREA CAVERT

WHILE ABRAHAM LINCOLN was under attack from those who misunderstood or misrepresented the policies of the White House, he once said:

"If I tried to read, much less answer, all the criticisms made of me and all the attacks leveled against me, this office would be closed for all other business. I do the best I know how, the very best I can. I mean to keep on doing this, down to the very end. If the end brings me out all wrong, then ten angels swearing I had been right would make no difference. If the end brings me out all right, then what is said against me now will not amount to anything."

Lincoln's insight represents the policy which officials of the Federal Council of the Churches of Christ in America have tried to follow. They have known that any pioneering movement must expect to be criticized. They have not desired that the Council should ever be the object of a British statesman's prescription, "To escape criticism, say nothing, do nothing, be nothing."

When, however, a book represents as complete a caricature of the Federal Council and of American Protestantism as is contained in Chapter X of John T. Flynn's "The Road Ahead" and when that caricature is widely circulated, it becomes necessary to make a simple factual statement. The central fact, apart from any argument, is that although the book may give a timely warning against certain trends in the political and economic spheres, its treatment of the churches rests on appalling ignorance and bias. Chapter X, entitled the "Kingdom of God," is so replete with misunderstandings, misrepresentations and falsities that it is immediately apparent that the author is here writing about a field with which he is wholly unfamiliar.

To take an egregious illustration, he cites (page 114) what is alleged to be a quotation from the "Social Creed of the Churches" about competition as "nothing more than a partially conventionalized embodiment of primeval selfishness." But the statement is not in the "Social Creed" at all. It is obvious that he has never even read the document which he is presuming to discuss, else he could never have been betrayed into so grave a blunder.

A footnote, in small type, at the

bottom of the page indicates how Mr. Flynn fell into his amazing error. He received his "information" from Carl McIntire. Who is he? He is the man who was deposed from the ministry of the Presbyterian Church in the U.S.A., after full trial, on June 30, 1936 and who has since been engaged in a campaign of bitter attack upon that church, upon other historic denominations, and upon the Federal Council of the Churches of Christ in America, in which they cooperate with one another. According to the official records Mr. McIntire was found guilty by his Presbytery of

"Disapproval, defiance, and acts in contravention of the government and discipline of the Presbyterian Church in the U.S.A."

"Not being zealous and faithful in maintaining the peace of the Church"

"Violation of his ordination vows."

This is the authority to whom Mr. Flynn's book refers no fewer than five times. Moreover, it uses extensively other materials already circulated by Mr. McIntire. In fact, there is virtually nothing in Mr. Flynn's discussion of the Federal Council which is not found in the deposed Presbyterian minister's writings.

Since Mr. Flynn does not himself come from a Protestant background he must, of course, depend on some source other than his own knowledge and there would be no objection to his getting information anywhere if only it were not misinformation. But his chapter on the Churches is full of errors in even the most elemental matters. He speaks of the Federal Council as made up of "twenty-five Protestant denominations," although there are twenty-seven, four of which are not Protestant but Eastern Orthodox. He talks about some powerful "policy committee" but there is no committee with such a name, since only the Executive Committee, made up exclusively of the appointees of the denominations, determines policies. He says that "The American Council of Churches" was formed when a "small group of clergymen broke away from the Federal Council," although the fact is that not a single one of the little denominations comprising the American Council ever belonged to the Federal Council.

Far more serious is Mr. Flynn's

failure to understand what the Federal Council really is or to indicate its true nature. He is so confused that he contradicts himself. He refers to it on page 107 as a "clique of Christian ministers and laymen" and on page 112 as "the greatest religious lay body in America." Obviously it cannot be both! The fact is, of course that it is neither. As readers of the BULLETIN know, it is an official federation of national denominations, whose members are named entirely by the highest authority of those denominations. Its program and policies are regularly reported to all the national assemblies and conferences of the member-denominations, subject to review and discussion. Mr. Flynn finally reaches the stage of the ridiculous as well as of the confused when on page 118 he describes the Methodist Church as "controlled by the men who are foremost in control of the Federal Council." The nine million people of the Methodist Church will be amused to learn who "controls" them!

In his treatment of certain individuals like Bishop Oxnam, Stanley Jones and John C. Bennett, Mr. Flynn parrots the loose charges which Carl McIntire has long been making and with the same kind of distortions. He blames Bishop Oxnam, for example, for having sponsored Soviet-American friendship rallies but fails to point out that this was during the war, when Russia was officially the ally of America and when it was a matter of patriotism to cooperate with our allies, and that he discontinued his relation to the Soviet-American program when conditions changed after the war. Mr. Flynn gives a caricature of Stanley Jones as subtly deceiving people by talking about Socialism under the guise of "the Kingdom of God" and never intimates anything about Dr. Jones' life-long dedication to missionary and evangelistic work of a deeply personal and spiritual character. In speaking of Professor Bennett's book on Christianity and Communism Mr. Flynn lifts out a few sentences in a way that gives a wholly warped picture of its position. Moreover, he never indicates that the personnel of the Federal Council is, by reason of its being a real federation, a fair cross-section of 27 denominations including a wide range of views, illustrated by the fact that in its committees men like John Foster

Dulles, Charles P. Taft, Prof. Bennett and Bishop Oxnham work side by side because they all have the same basic commitment to Christ as Lord and Saviour.

Not only the nature of the Federal Council but its program is grossly misrepresented. Mr. Flynn writes as if its aim were to foist Socialism like that of the "New Deal" on the public. No one could guess from reading his book that the Council was formed in 1908,—twenty-five years before the "New Deal"—wholly as the result of efforts to secure an effective cooperation among otherwise separated denominations. No one could guess from Mr. Flynn's account that the Council is the instrument of the co-operating churches for coordinating their evangelistic work and that the budget for its Department of Evangelism is larger than that of any other department of the Council. No one could guess that it has for decades functioned in such basic fields as worship, pastoral counseling, religion and health, Christian family life and religious broadcasting as well as in relation to social and international responsibilities. The result is a grossly false perspective on the Council.

In policy as well as in program Mr. Flynn misrepresents the Council. He declares, for example, that "Article Five of the Social Creed . . . demands socialized medicine." But he is careful never to cite the article, for to do so would show how incorrect his statement is. What Article Five really advocates, as a means of protection against the unexpected hazards of life, is "social insurance against sickness or accident, want in old age, and unemployment." This was written in 1932, after our country had gone through the terrible years of unemployment and suffering. Today some form of insurance against "accident, want in old age and unemployment" is an accepted practice. Surely it is not more "socialistic" to seek *some* form of insurance (the Federal Council has never argued for any particular form) against the hazards of illness than against the hazards of accident.

The most serious aspect of Mr. Flynn's chapter is the implication that if the Churches actively support any measures of social justice and human welfare they are thereby helping to undermine the American way of life and to deliver our country to ultimate domination by the Communists. He apparently cannot see that to bring about constructive measures of social advance is the way to prevent Communism, not to further it. He often

creates the impression that to correct injustices, to defend the rights of minority groups, to be concerned with poverty and unemployment, to try sincerely to hold up all our social and economic practices to the light of the Christian Gospel, is synonymous with Socialism and leads to Communism. If Christian people should come to believe this, it would be the gravest kind of disservice to both the Church and the world.

Incidentally, one cannot help wondering why Mr. Flynn limited his discussion to Protestantism. He speaks only of the branch of Christianity which is not his own. Yet all thoughtful students of the relation of the American Churches to social and economic affairs know that the policies of the National Catholic Welfare Conference in this field bear a striking parallelism to those of the Federal Council,—indeed, that on several occasions they have engaged in joint studies with the Federal Council and even made joint statements.

Canadian Radio Stresses Life's Spiritual Aspects

The Canadian Broadcasting Corporation has started a new nation-wide series of Sunday evening religious broadcasts.

Dr. W. J. Gallagher, secretary of the Canadian Council of Churches, was the principal speaker on the first program.

The broadcasts originate in an Ottawa church in the presence of a congregation, and include music, prayers, Scripture and sermon. The chimes of Canada's Peace Tower in the Parliament buildings introduce each program.

Each week a clergyman or prominent layman of one of the various denominations will give a message.

The announcement of the Canadian Broadcasting Corporation said:

"The series has resulted from a growing conviction that radio, on a national scale, can act as a force to check the increasing tendency towards materialism, and that it can exert a positive influence towards a fresh awareness of the spiritual aspects of life."

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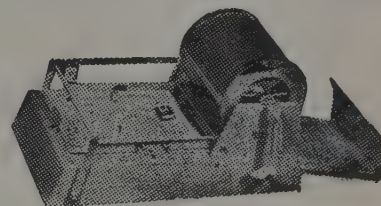
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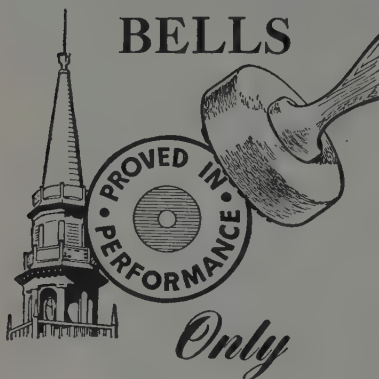
WORKSHOP PLANNED BY NEW YORK COUNCIL

The New York State Council of Churches will hold its annual pastors' convocation in Syracuse, January 30-February 1, 1950. The opening address will be made by Dr. Ralph W. Loew of Holy Trinity Lutheran Church, Buffalo.

Ninety-minute workshops will be conducted morning and afternoon on "Preaching from the Bible," "Counseling," "Rural Church Life" and "Christian Church Life."

The chairman of the Convocation Committee is Dr. Christian P. Jensen, Zion Lutheran Church, Syracuse.

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Preview of First P. F. C. Films For Use in Church Schools

Protestants are expanding their film production greatly, judging by plans discussed at a four-day interdenominational production conference in Philadelphia early in December under the auspices of the International Council of Religious Education.

The conference was attended by spokesmen and directors of audio-visual education and promotional departments of 15 denominations.

The Protestant Film Commission gave previews of three sound films just completed. They are the first of the Commission's films to deal with Christian education for use in church schools. "Birthday Party" depicts the application of the Golden Rule by children; "A Job for Bob" demonstrates Christian ethics, especially for young people seeking their first job, and "What Happened to Jo-Jo" suggests and dramatizes neighborhood civic projects which young people might undertake.

Miss Pearl Rosser, audio-visual director for the International Council of Religious Education, reported a need for films on Christian home life that would show the family reading, playing, working and serving—together.

Five denominations submitted outlines to the meeting of films and radio recordings which are planned for 1950—Methodists, Baptists, American Lutheran, Congregational Christian, and Evangelical and Reformed.

This production schedule "pool" will be made available to all other denominations through the International Council. Many of the proposed productions, although denominational, will allow for other churches to do one

or more of the following: review the script, assist in financing, collaborate through final production, assist in promotion and distribution.

Methodist plans include: For radio—26 15-minute transcriptions of a devotional nature; 6 15-minute recordings to show Christian faith as a cohesive force in family life; for film—a sound movie on "Youth and Churchmanship" and several sound filmstrips on the same subject for church school use.

Northern Baptists plan a sound movie, interdenominational in treatment, on life among American Indians and what the Church is doing for them.

American Lutheran Church plans include filmstrips on the adult Bible class, on helps for teachers and parents of small children and for the parish education program.

The Evangelical and Reformed Church plans a series of filmstrips on "The Story of the Christian Church" to be used next fall following the merger with the Congregational Christian Churches, and also a filmstrip on what women can do in the church.

Dr. Dale Dargitz Takes Denver Council Position

Dr. Dale Dargitz of Buffalo, N. Y., is the new director of the Department of Social Service of the Denver Council of Churches, succeeding Rev. Henry Wiesbauer, who resigned to do graduate work at Chicago University.

Dr. Dargitz has been for the past four years the director of the Department of Social Service of the Buffalo Council. He did graduate work at the University of Southern California, and was ordained to the ministry of the Disciples of Christ in 1943.



It Was Happening on--

JANUARY 1, 1810

Napoleon I was Emperor of France, George III reigned over England and James Madison was President of the United States.

The contributions these men made to the history of the world were great, but how insignificant compared to the Word of God—man's comfort and salvation through the ages.

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Church Women Plan To Register 1,000,000

The United Council of Church Women is planning an "Ecumenical Register of Church Women."

Names will be taken through state and local councils of church women and will be totalled at the United Council's biennial assembly in Cincinnati in November, its final meeting as a separate body, before it joins with six other organizations in the new National Council of Churches.

Signing of this register will indicate support of the new National Council and of the world church cooperation movement in general.

Women who sign have been asked to give a dollar as a token of their interest. The money will be used to bring about greater understanding and cooperation among women of various church groups. They hope to register at least 1,000,000 women.

The United Council of Church Women claims to represent 10,000,000 Protestant church women in this country.

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RADIO PROGRAMS FOR THE MONTH OF JANUARY

SUNDAYS—Dr. Ralph W. Sockman, "National Radio Pulpit" WNBC and Network—10:00-10:30 A.M. Dr. John Sutherland Bonnell, "National Vespers"—WJZ and Network—1:30-2:00 P.M. "Radio Chapel"—Dr. Robert J. McCracken—WOR (not Network) 9:30-10:00 A.M.

MONDAYS—Dr. Arthur Acy Rouner—"Gems for Thought" ABC network 8:45-8:50 A.M. WJZ local 8:55-9:00 A.M., WJZ and network 11:30-11:35 P.M. Rev. George G. Parker, "Faith in Our Time," 10:15-10:30 A.M. network only (not WOR)

TUESDAYS—Dr. Wendell Phillips—"Gems for Thought"—ABC network 8:45-8:50 A.M. WJZ local 8:55-9:00 A.M., WJZ and network 11:30-11:35 P.M. Dr. Francis C. Stifler, "Faith in Our Time"—10:15-10:30 A.M. network only (not WOR)

WEDNESDAYS—Dr. Allen E. Claxton—"Gems for Thought" ABC network 8:45-8:50 A.M. WJZ local 8:55-9:00 A.M. WJZ and network 11:30-11:35 P.M. Dr. Frederick M. Meek, "Faith in Our Time" 10:15-10:30 A.M. network only (from Boston)

THURSDAYS—Dr. Samuel M. Shoemaker—"Gems for Thought" ABC network 8:45-8:50 A.M. WJZ local 8:55-9:00 A.M. WJZ and network 11:30-11:35 P.M.

FRIDAYS—Dr. Paul H. Conrad—"Gems for Thought" ABC network 8:45-8:50 A.M. WJZ local 8:55-9:00 A.M., WJZ and network 11:30-11:35 P.M.

SATURDAYS—Dr. Ronald Bridges "Religion in the News" KNBC and network 6:15-6:30 P.M. (originating in San Francisco)

EVERY DAY—"Minute of Prayer" WOR only 6:00 A.M.

TELEVISION PROGRAMS

MONDAYS—Dr. Russell Frank Auman—WABD—Channel 5, 10:45-11:00 A.M.

TUESDAYS—Panel Discussions, WABD—Channel 5, 10:45-11:00 A.M.

THURSDAYS—Dr. William Hanzsche—WABD—Channel 5, 10:45-11:00 A.M.

SATURDAYS—"I Believe"—WNBT—Channel 4, 7:15-7:30 P.M.

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AMONG THE NEW BOOKS

Where Prayer and Purpose Meet

By HELEN E. TYLER, Evanston, Ill., Signet Press, \$2.00

This is the stirring story of the Woman's Christian Temperance Union through the seventy-five years of its life. It is a highly competent study, written objectively and yet with the kind of enthusiasm that insures sustained interest.

The book is an important part of the historical record of the emergence of American women into leadership in national affairs. It is also a biographical picture of a group of far-visioned and devoted women—notably Francis E. Willard, Ella A. Boole and Mrs. D. Leigh Colvin. Again, the book is a significant contribution to an understanding of social trends and forces in American life during the last two generations. More important, the story is a stimulus to all who are concerned today with the moral and social problems created by the liquor traffic.—S.M.C.

The Christian Demand for Social Justice

Edited by WILLIAM SCARLETT. A Signet Book, New American Library of World Literature, Inc., 245 Fifth Avenue, New York, \$35

The Joint Commission on Social Reconstruction, appointed by the General

Convention of the Episcopal Church in 1943, renders a signal service in making this stimulating volume available at such a modest cost. The eight chapters from eight competent pens represent divergent views at various points but are united in seeking to find the way of securing and maintaining both freedom and justice in the modern world. It is by far the best symposium of its kind that this reviewer has seen.

Canon Theodore O. Wedel of Washington Cathedral sounds a keynote in insisting that deep convictions about the sacredness of personality and of human freedom cannot be preserved by a purely secular world view. They derive, he holds, from an understanding of the grace of God, in whose sight alone sinful man can be regarded as of sacred worth. Charles Duell Kean, rector of Grace Episcopal Church, Kirkwood, Mo., carries this line of thought further by developing the Christian meaning of freedom in a world in which vast political and economic forces create a situation very different from that of the earlier era of American life.

Eduard Heimann of the New School of Social Research provides a Christian's appraisal of Communism, pointing out that it is the expression of a demand for order and justice at the expense of the freedom of the individual, and is, in part at least, a reaction to the failure of the older societies to establish justice. John

Maurice Clark, professor of economics at Columbia University, submits a careful analysis of what is involved in collectivism on the one hand and laissez-faire capitalism on the other, and points to a middle ground in which private enterprise predominates but in which there is an experimental place for public enterprise and cooperatives. He urges in favor of private enterprise that it is more flexible and can adjust itself to evolutionary change.

Paul G. Hoffman, head of the ECA, reinforces this general point of view, believing that the American type of capitalism provides greater incentives to production than other systems and that it is possible, granted sufficient co-operation, to prevent the dangers of "boom and bust." Victor Reuther of the United Automobile Workers argues for a "mixed economy," to insure both freedom and security.

George Hedley, professor of sociology in Mills College, studying the necessary degrees of both freedom and control, suggests that the main question is whether under free enterprise selfishness can be held in check and the general welfare served. The final chapter is a fairly hopeful interpretation of the British scene by R. H. Tawney of the London School of Economics, with emphasis on its significance for real democracy in Europe.—S.M.C.

The Doctrine of the Word

By JOSEPH SITTLER, Jr., Philadelphia, United Lutheran Board of Publication, \$1.25

This is a small book but it deals with a central theological idea and does so with exceptional insight and vigor. It examines the doctrine of "the Word of God" as found in Lutheran theology, going back to Luther's own understanding of the term. It is a book, however, which non-Lutherans will find quite as stimulating as Lutherans do.

The author, who is professor of

ONE MAN'S TESTIMONY by NORMAN GOODALL

This book is a personal testimony of what one man's faith means to him. It is one of those rare documents which emerge from time to time—a statement of belief which, though intensely individual, poignantly expresses the unspoken thoughts of thousands. "A most moving spiritual autobiography, told with restraint and yet with frankness and in exquisite English. It deserves to become one of the classics in this type of autobiography."—KENNETH SCOTT LA-TOURETTE. \$1.50

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systematic theology in the Chicago Lutheran Seminary, shows that the popular identification of "the Word of God" with the words of the Bible is both superficial and untrue to Luther's thought. For Luther "the Word of God" was God's revelation of Himself in Christ. The Bible is the record of that revelation. To equate the two is to adopt a lifeless and static view in the place of the dynamic view which was Luther's. He identified "the Word" not with the text of the Scriptures but with the Gospel—that is, with the message of God's redeeming love.

The "liberal" conception of "the Word," which reduces it to whatever parts of the Bible the modern mind finds acceptable, is firmly rejected but so also is the conception of a scholastic orthodoxy which, in practice, means "the imprisonment of the holy within the limitation of a chronicle." To put the conclusion in a single sentence: the Bible is a unique witness to Christ but it is Christ who is the Word of God.—S.M.C.

**The Church's Ministry
In Our Time**

By HENRY KNOX SHERRILL, Charles Scribner's Sons, \$2.00

Among the men who are competent to make a significant appraisal of the condition and need of the Church today Bishop Sherrill, the official head of the Protestant Episcopal Church, surely stands among the first half-dozen. To such a task he brings rare gifts both of personal qualities and of experience. He is a man whose sincerity and simplicity, as well as wisdom and judgment, command confidence.

His pastorate at Trinity Church, Boston, in the distinguished succession that includes Phillips Brooks, has given him contacts with life in a great metropolis. As Bishop of Massachusetts he revealed high capacity as an executive leader. As chairman of the General Commission on Chaplains and in other interdenominational relations he has shown an ecumenical outlook. As a

long-time member of the Yale Corporation he is in intimate touch with the problems of education. As a member of President Truman's Commission on Civil Rights he has entered deeply into the study of some of the most crucial social and political problems. What such a man has to say about the Church is worth more than casual attention.

Bishop Sherrill begins with a realistic appraisal of the moral and spiritual state of the world in which the church carries on its work. The picture is discouraging but in the Bishop's view the chief danger is not in the external situation but in the complacent and unawakened attitude of the people toward their critical condition. He frankly admits that the church has a feeble influence on the social and political order but he sees signs of promise—particularly in the new sense of responsibility in the church for the character of civilization and in the new impulse of Christian unity.

A deeper ground for hope Bishop Sherrill finds in the potential resources of the church by reason of God's will for it, its rootage in the unique fact of Christ and its significance as the embodiment of the historic Christian fellowship. In this setting Bishop Sherrill considers the role of the minister, describing his vocation as primarily that of testifying to the presence of God in human life. There is sound and wise counsel as to what this means in terms both of pastoral relations and of preaching in these times.

The volume consists of the Lyman Beecher lectures at Yale in 1948.

S.M.C.

The Family of Tomorrow

By CARLE C. ZIMMERMAN, Harper, 1949, 256 p. \$3.00.


Professor Zimmerman sees the modern world faced by the question whether man can direct his family ways for the saving of the family and at the same time of our culture. Shall we have blind determinism drifting toward the breakdown of the family and of our Western culture or can leadership assume a role of responsibility for rebuilding our family life? The author holds that the extreme individualistic emphasis undermines both the family and culture. This emphasis is compared to that of the later period of Greece and Rome when family ties were loosened. Abortion was common. Birth control was used to the detriment of the family and the rhythm method was used to avoid child bearing.

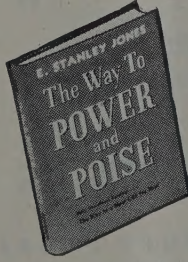
The book distinguishes eight periods of "uncoupling" of the family from culture, our present period being the eighth. When these necessary ties between the family and culture are broken the results are momentous for the family and also for culture, since the family is an essential means of transmission of culture and its values. As the author emphasizes the role of leadership in the past and its possible place in days ahead he gives much valuable historical material presenting the problems of the family in various periods and the influence of leaders in shaping thought about family life for their own and subsequent periods.

The reader finds Augustine recognizing the family as the first natural bond of human society, denouncing the laxity of his period and setting stand-

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ards for succeeding times. He sees the medieval church rejecting divorce but finding ways for the easy termination of unwanted marriages.

Then he sees Luther and Milton standing as effective causes of family change. Luther rejects celibacy and holds that marriage is holy, although not a sacrament. It is dissoluble for adultery and some other causes. Milton holds that marriage "a contract made to achieve an end must not destroy that end" (p. 139). Milton also proclaims that marriage is a fulfillment, not a

remedy for lust. An unsuitable marriage is a great hindrance to Christian living.

Family values tend toward polarization in opposite directions; a strong emphasis on the family as a unit of culture, or on the other hand an extreme individualism which cuts at the foundations of family life. In our period such an individualism menaces both the stability of the family and the continuance of our culture. Extreme illustrations of this are given. One is the decision of the Law members of the

British House of Lords in the case Baxter vs. Baxter supporting a woman's refusal to bear children. Dr. Zimmerman holds that the Lords in this decision and the Rockefeller Foundation in the Kinsey report present an open challenge to validity of the sex norms of our society (p. 206). The author says also that it is characteristic of the best selling fiction of our day that it represents a negative and destructive polarization exalting individual freedom against family solidarity.

While the author's style is sometimes rough-hewn and the thoughtful reader may question the interpretation of some of his historical material, yet the book is challenging and knowledge of the historical material which it presents is indispensable.

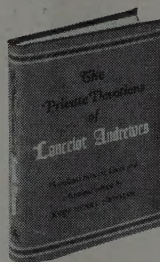
—L.F.W.

Books for the New Year

THE PRIVATE DEVOTIONS of Lancelot Andrewes

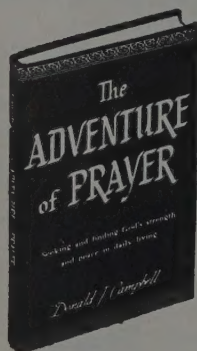
Translated by JOHN HENRY NEWMAN

Written in the age that produced the King James Version of the Bible and the Book of Common Prayer—by one who played a prominent part in the former—these prayers, litanies, and meditations express the deepest feelings of the devout Christian in every generation. Beautiful, eternally true, they bring freshness and vitality to both private and public worship. A rich and vital little book, exactly reproduced from an old limited edition. **Pocket Size. \$1.25**



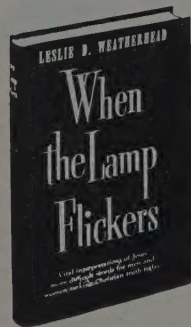
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ple, have the power to do something about it." Dr. Rosenhaupt has written, as Milton Eisenhower says in his introduction, "a book on tactics." Without claiming inclusion of all, the author describes the various relief and service organizations which are working in one way or another for peace, giving the names and addresses of groups to which one can write for reliable information; he imparts information about ways and means of arranging for the exchange of persons, about programs of interest to children and young people; and he devotes a chapter to peace organizations in each of several categories such as pacifist, religious, labor, business, etc. Any person, whatever his inclination or ability, is thus given enough information to allow him to make an intelligent choice.

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This book is written for the common man, not the scholar or expert. It should prove of great value to local service club members, to union members, and to women's and other civic groups. Church members and their pastors particularly should be interested because of the emphasis given to religious bodies; for, as the author says in one of his rare expressions of opinion, "no organizations have contributed so much toward world peace as religious groups."

It is encouraging that someone has had the insight to remind us, through practical suggestions, that we, the people, are and can be responsible for peace. Dr. Rosenhaupt has filled a gap in the existing literature dealing with world affairs by giving the common man a manual of arms to wage that peace effectively.

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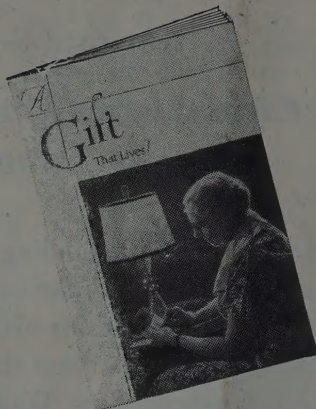
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